

Quest. 2. *Having lost a near Relation, and in him all that is dear and valuable in the World, since nothing now can render me easie, or make me esteem my Life but as a Burden; is it not only lawful to wish for Death, but daily to pray for it, since I find that Holy Job did so, Chap. 6th. and 8th. and often expostulates with God — why Light was given to him that was in misery, and Life to the bitter in Soul?*

Ans^r. This Question we receiv'd in a fair Hand, and as it seems a Woman's, and we wou'd believe for the Reputation of the Sex, from one that had lost a Husband — She is guilty indeed of a Fault, but we can scarce forbear calling it a commendable one. : However, 'tis so rare, that whatever the Indians and other Heathens may do, we dare conclude that our Women of this side the World are better Christians than to follow her Example. We have read of the Portia's and other great Women among the Romans, whom no Consideration whatsoever cou'd perswade to survive their Husbands any longer than 'till they had an Opportunity of following 'em — and of others who rather than Violate their Beds whilst living, imitated Lucretia, and stabb'd themselves, to preserve their Honour, tho' perhaps they had done better had they bestow'd the Dagger on those Tyrants that attempted it: And in either Case we think there was more of the Roman than the Christian, our Religion teaching us nobler things and better Morality, and making it our Duty and Honour to maintain the Post wherein God has set us, how dangerous soever, 'till he either sends Death or something less kind to relieve us. As for the Case of the Lady, the Event makes it more than probable that she was guilty of that very unusual Fault, too great Love to her Husband, otherwise why shou'd she center all her Happiness in him, whereas it ought to have been placed far above him: And she'd do very well to think a little, whether that might not be the very reason why she was depriv'd of him — and whether, supposing him now happy, she can expect to see him more, and share in his Felicity, if she continues impenitent in that very Sin for which in all probability she lost him, Idolizing his Memory now as before she did his Person? and that at so high a rate as to despise all the other Comforts of Life, which are continued to her by him, who where he took one, might have stript her of all the rest. Besides, If Self-murder be a sin, as few Christians that doubt it, what can it be much otherwise passionately to desire Death before it pleases our Governour to order it for us? As for the words of Job, it's a plain Case they ought not to be drawn into Example. For to say nothing of Elihu's excellent Discourses, does not God himself reprove him, and ask — *Who is this that darkeneth Counsel by words without knowledge?* Nay, does not Job at length cry out, *I am vile, what shall I answer thee?* and again, *I abhor my self, and repent in dust and ashes!* She ought then to be so far from the present extream, as after all decent expressions of Sorrow for so great a Loss, to endeavour to divert her Mind by some less melancholly Objects, rather than let it be quite overpress'd with immoderate Affliction.

Quest. 3. *Why the Moon did rise within a quarter of an hour after Sun-set, on the 17th. of October last, as was observed when she should not have risen until past Seven that Night?*

Ans^r. What the Querist means by the Moon should not rise 'till past Seven, We know not; for the Moon should then as at other times perform (in her own Orbit) her Monthly Revolutions; in which the Astronomers of our Age can almost to a Punctum trace her: And according to what is known of her Motion, her true Rising that Night was at 20 Minutes past 5, as it is Noted by Mr. Parker in his Almanack, who hath the repute of a most Exact Calculator; and the Sun set that Evening 8 Minutes before 5, by which it appears the Moons true Rising that Night was at 28 Minutes after Sun-set: Then let the Querist allow for the Refraction, and his Observation and that Author's Numbers will agree together. What the Nature of Refraction is, we refer you to an Ingenious Discourse concerning the Equation of Time, or Directions how to manage Clocks or

Watches: Published by Mr. Parker in his Almanack for the next Year, 1693. who hath likewise Obliged the Curious with an Exact Tide-Table for High-Water at London-Bridge; and also a Table of the Suns true Declination, of great Use to all Mariners and Dialists, the Planets places Calculated de Novo, with several other pleasant Novelties, whereby it exceeds all that ever was done before in that kind.

☞ The Gentleman that has sent in an Explanation of the Letter printed in Cyphers in *The Post-Boy* robb'd of his Mail, p. 110. is desired to send in those Questions he desires should be Answer'd.

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A Sermon Preached on the Thanksgiving-Day, the 27th. day of October, 1692. at Crosby-Square. By Samuel Slater, Minister of the Gospel. London, Printed for John Lawrence at the Angel in the Poultry, over against the Compter. 1693.

MR. Switerda (recommended by our Gracious King) desires as an Essay of what he is Capable, and designed to impart to the Publick these Talents, which by the Grace of God and his own Industry has acquired, that is, To Teach Children (if they can read and write English) to speak Latin and French fluently, and that truly and properly, according to Grammar-Rules, and to Explain any Author, as Cornelius Nepos and Steidanus in two Years time, and a Gentleman of age in one Year. If that any Gentleman would take two Children, or half a dozen of equal Age, whose Capacity are not disproportionable, and let any Gentleman take his Choice and leave to the above-named Switerda the other, and he is Content to lose his Reward, and 20 p. if he makes not in one or three Months time a greater and more visible Improvement of the Latin Tongue than any Gentleman whatsoever. And if any one desires Grammatical or Historical Cards, they may have them at his House in Arundel-street, next door to the White Lyon in the Strand, where six Children may be Boarded, or in Clements-lane, near Cannon-street, at the Sugar-loaf, where he Teacheth Thursdays and Saturdays. *Valeant omnes obrectatores, fremant omnes invidi, saeviant omnes calumniatores, ringantur quantum libet omnes malevoli, imo rumpantur licet illis omnibus illa, ne flocci quidem facit illos Switerda, qui est Nobilis Brandeburgicus, sed ne Jupiter quidem omnibus placet.*

☞ **I**N Grays-Inn-lane in Plow-yard, the third Door, lives Dr. Thomas Kirlens, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Droopies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.